Statistics & Records

Drawers $8.1
Pants 7.50

Riddles, puzzles, charades, conundrums &c, &c.—

(1). Said a Lady to a gentleman,

(1). One thing kind sir, of you I crave,
For answers see the last page
It is that which you will never have.
You never had in ages past,
And never shall while time shall last;
But if you love me as you say,
You'll give it me without delay—

(2.) A man, who had been into a prison to visit a friend, was met at the door by the keeper, who asked him, what relation was the prisoner to him? The gentleman answered. "Brothers and sisters, I have none,
But this mans father is my father's son.—

(3.)
I often murmur, yet I never speak,
I always lie in bed yet never sleep.
My mouth is wide and larger than my head.
And much disgorges, though it ne'er is fed.
I have no legs, nor feet, yet swiftly run,
And the more falls I get, ~~the faster run~~ more faster on.

(4.)
I never talk but in my sleep,
I never cry but sometimes weep.
My doors are open day and night;
Old age I help to better sight;
I like camelion feed on air.
And dust to me is dainty fare.

(5). Methusaleh was the oldest man that ever existed, and he died before his father. How came it to pass?

(6). Why is a horse like a small muskmelon?

(7.) Every lady in the land
Has twenty nails upon each hand
Five and twenty upon hands and feet
This is most true and no deceit.

(8.) Why is the Devil like rough step-stones?

(9.) Why is a theatre like a tragedy?

(10.) Why is a mob like a piece of fallow ground?

(11.) My friend and I from home did part.
Of whom I had some way the start,
So on we ran some miles or more
And I same distance was before.
Now tell me how that this could be.
As I ran twice as fast as he.

(12.) Sometimes I have sense, sometimes I have none,
Sometimes I offend, then you bid me begone,
Sometime I am merry, sometimes I am sad,
Sometimes I am good, sometimes very bad,
However, to make me, it cost many brains
Much labour, much thought, and a great deal of pains.

(13.) Four wings I have which swiftly mount on high
On sturdy pinions, yet I never fly;
And though my body often moves around,
Upon the self same spot I'm often found.
And like a mother who breaks her infants bread.
I chew for man before he can be fed.

14 Through all my days I've some been pressed,
And trampled under feet;
Strange alike to joy and rest
Or liberty to treat.
At length I'm gone and quite decayed,
And nought can me condole,
Some he whose power and wisdom made
Me — cannot save my sole.

(15.) Why is Ireland likely to become the richest country in the world?

(16.) Why is the letter A like a honey suckle?

(17.) Why is a love letter like a beef market?

(18.) What is that which is set upon the table, often cut, but never eaten?

(19.) Why is the letter G like the battle of New Orleans?

(20.) An herb that in the garden grows,
A plant unpleasant to the nose,
A thing that signifies consent
A person who oft fights frequents,
A female name which many own,
A water fowl which well is known,
A fish that epicures admire,
A word that's opposite desire,
A place where things are daily sold;
Add the initials and you're told
What lively folks do oft unfold.

Suppose the 9 digits to be placed in a quadrangular form; I demand in what order they must stand, that any three figures standing in a right line may make just 15?

(21.) Why is a man out of temper, like a clock ~~just going to strike~~ 59 minutes past 12?

(22.) Why is a thread bare coat like a person too soon awaked out of sleep?

(23.) What reason have we to suppose a glass maker can make a gallop?

(24.) Why is an ~~any~~ industrious girl like a very aged woman?

(25.) Why is an avaricious man like a person having a short memory?

(26.) Why is a printing press like a handsome girl?

(27.) Why is the act of printing like a glass bottle when a person is in the act of making it?

(28.) Why is a lonely girl like a blacksmith's leather apron?

(29.) Why is girls having red hair, like a company of soldiers?

(30.) If tough beef steaks could speak, the name of what English poet would it mention?

(31.) If a pair of spectacles could speak, what Grecian poet would they utter?

(32.) I saw a peacock with a fiery tail
I saw a comet shower down hail
I saw a the clouds end lively round
I saw an oak creep on the ground
I saw an ant swallow a whale
I saw the sea brim full of ale
I saw a Venus' glass 15 feet deep
I saw a well brim full of tears
Mine eyes did weep.

A country man having a Fox, a Goose, and a peck of corn, in his journey, came to a river, where it so happened that he could carry over but one at a time. Now as no two were to be left together that might destroy each other, he was at his wits end how to dispose of them: for says he, though the corn can't eat the goose, nor the goose eat the Fox, yet the fox can eat the goose and the goose may eat the corn. The question is how he must carry them over that they may not destroy each other?

(33.) There was a man bespoke a thing,
Which when the maker home did bring,
This same maker did refuse it,
He who bespoke it, did not use it,
He who had it did not know,
Whether he had it yea or no.

(34.) Why is repentance like a pitch-pipe?
(35.) Why is a brewster's brewery like a Jewish synagogue?
(36.) What tree pinches the Hebrews?
(37.) Why are stage horses like the ayes?
(38.) Why is a good tavern like a bad one?
(39.) Why is the letter E like London?
(40.) When is a door not a door?
41 Spell elder-blow-tea in 4 letters.

(42) What word makes you sick if you leave out one of its letters?

(43.) Why are pen, ink and paper like the fixed stars?

(44.) Why was Titian's large daughter Mary, like a very able statesman?

(45.) Spell the Archipelago in three letters.

(46.) What force and strength cannot get through,
I with gentle touch can do,
And many in the streets would stand,
Were I not a friend at hand.

(47.) With a badge on my back,
Of red, orange, or black,
I travel the nation all over
And however abused
Without violence used
Will never my business discover.
I'm of service to state, ~~to the~~
To the poor and the great,
To the tradesman, mechanic and lean;
Some of whom I attend
Every day as a friend.
But to others bring sorrow and woe.

(48.) My strength is powerful and great,
'Tis true, although it seemeth strange,
I carry many a thousand weight,
With which I many miles do range.
Whene'er I reach my journey's end
With all my speed I hasten home,
And though I often man befriend
I sometimes also seal his doom.

Three jealous husbands with their wives, being ready to pass by night over a river, find at the water side a boate which can carry but two persons at once, and for want of a ferry man they are necessitated to row themselves over at several times: The question is how these six persons shall pass by 2 and 2, so that none of the three wives may be found in company with one or two men, unless her husband be present?

(49.) This time I have both face and hands,
And move before your eyes
Yet when I move my body stands
And when I stand, I lie.

(50.) A tall and slender shape I bear
No ladies skin, more white or fair.
My life is short and doth decay,
Tho' seven it seldom lasts a day.
If in the evening brought to light,
I make my exit in the night.
Yet to mankind I'm useful ever
And many hidden things discover
Which makes all those who round me tend
Oft with good cause lament my end.

(51.) My form is beauteous to the ravished sight,
My habit gay, my colour gold or white,
When ladies take the air, I, without pride,
A faithful Lantner, go close by their side.
I near their persons constantly remain,
A favourite slave bound with a golden chain,
And though I can both speak and go alone
Yet are my motions to myself unknown.

Two merry companions are to have equal shares of eight gallons of wine, which are in a vessel containing exactly eight gallons. Now to divide it equally ~~among~~ between them them, they have only two other empty vessels, of which one contains five gallons and the other three gallons. The question is, how they shall divide the said wine between them by the help of these three vessels, so that they may have four gallons a piece?

(52.) I was before the world began,
And shall forever last,
Ere father Adam was a man,
Or out of Eden cast.
Your youthful moments I attend,
And mitigate your grief,
And the industrious peasant I befriend,
To prisoners give relief.
Make much of me if your one wife
And use me while you may,
For you will loose me in a trice
As I for no man stay.

(53.) It roams without anger,
It flies without wings,
It cuts without edge,
And without tongue stings.

(54.) In the spring I look gay decked in comely array,
In summer more clothing I wear,
When colder it grows I fling off my clothes
And in winter quite naked appear.

(55.) What is that, which has been tomorrow, and will be yesterday?

(56.) My nose is long, my back is broad round,
And in cold weather of great use I'm found.
No load I carry, yet I puff and blow
As much as heavy loaded porters do.

(57.) Though you seem of me fond for my safety provide,
And often you walk out, take me close by your side,
Yet when age advances you cast me away,
And I to your foemen fall an innocent prey.

Key to the riddles &c —

(1). A husband.
(2.) She was the prisoner's father.
(3.) A river.
(4.) The nose. A man's nose.
(5.) His father Enoch, was translated.
(6). She makes a man-go.
(7.) It should be pointed thus.
Every lady in the land
Has twenty nails, upon each hand
Five, and twenty upon hands and feet,
This is most true and no deceit.
(8) Because he destroys soles. souls
(9.) Because the boxes are in ... - tears.
(10). Because it is a-rabble. arable.
(11.) The wheels of a coach.
(12.) A book.
(13.) A wind-mill.
(14.) A shoe.
(15) Because the capital is always Dublin.
(16) Because a B follows it.
(17.) Because there are tender lines in it.
(18) A pack of cards.
(19.) Because it makes ghosts of hosts.
(20.) A conundrum.
(21.) She is just ready to strike one.
(22.) It has lost its nap.
(23.) Because he can make a De-canter.
(24.) She is not-able. notable.
(25.) He is forgetting ~~every~~ things.
(26.) It makes an impression.
(27) It extends in-formation.
(28.) She keeps off sparks.
(29.) She carries fine-locks.
(30) Cinn-cer drew sir.
(31.) Eusebius. you see by us.
(32.) To be read, dividing the lines in the middle, thus
I saw a peacock
With a fiery tail I saw a comet
Shower down hail I saw the clouds &c
(33.) A coffin.
(34) It helps to atone. (a tone).
(35) The-brews drink there.
(36.) Juniper.
(37.) They are under lashes.
(38.) They are both inn-convenient.
(39.) It is the capital of England.
(40) When it is a-jar.
(41) Loot.
(42.) Music. m-u-sick-
(43.) Both are stationary.
(44.) She would be a great Polly Titian.
(45) E G N. (E gg an.)
doubling
(46) A Key.
(47) A Letter.
(48.) The Tide.
(49) A Clock.
(50) A Candle.
(51.) A Watch.
(52) Time.
(53) A Bottle of Beer.
(54) A Tree.
(55.) To Dare.
(56.) A pair of Bellows.
(57.) A Dog.

Delivered at the dedication
of the North School-house
in the city of Middletown
At the dedication, also, of a school-house,
which is designed for a place of worship
in the North part of Heath

Isai.h XXXIII 6th

And wisdom - ~ge 9) / stability e y
times. The times ~~we~~ spoken of in Prophecy, may /
times / we live. ~~As~~ So realize / happy state of
gs, here spoken of) / Prof.r, the education
e / rising generat.n must) / faithfully attend
to. —

I arise to congratulate the inhabitants of this district, upon their having erected & (so far) completed a very commodious building, for the education of their children. & I do at the same time with accomodate [illegible] Society & a place of worship. This building we dedicate to the cause of religion virtue & science: & implore for those whose zeal & liberality have been manifested in bringing it forward, & for their children the implore the richest blessings of divine providence.

We applaud, gentlemen, your public spirit, & hope [illegible] to see your example soon followed by the other districts in our city). So important an object, as that, of having our children early acquainted with those first principles taught in our common schools, will never be long disregarded by an enlightened people, who are blessed with the means of attending to it. Next to our Churches, the first objects that strike the eye of a traveller pleasantly, as he passes thro N. England, are our School houses,

And I will add, that next to our religious
our literary institutions, stand foremost,
in giving that peculiar stamp of chr,
wch / / N. England man's boast. & Observe
it, wch & will, & wch ever & find good schools,
the good effects will visibly diffuse [illegible]
over the whole face of society. in making / members of it better & happier

The legal institution of schools, in
their several grades, is a privilege, which
commenced early / / settlement of the country
Forefathers in the first.
By means of / institution, our children
are early formed // love & rge; / sentim=
ents of virtue; / decency of manners; /
habits of subordinat. & / a prepara
& publick useful. To / it, owing, /
rge / so generally diffused, & / tranquil
=lity – order so extentively prevail.

Having provided yourselves o an
excellent house then, you have performed
one important part of duty. But you
will remember gentlemen, your work is
but yet begun. If it stop here, your
labour & expence are lost, & the laudable
purpose of your exertions is defeated.

It will readily occur to every

one, / able and faithful instructors are as essential to the improvem.t of your children as a commodious building. All very well know too, that the services of such men cannot be commanded, & a handsome compensation. Your beginning in this respect too, I am happy to say, (good instructors, [illegible] good angelers well.) Without good govern.t in schod, there can be no improvem.t. In order / / / Master must have the cordial coperat.n & assist.ce of the Parent; or the Master of the family where the child resides. If the idle, disorderly, & vicious child at school finds a protector in his parent at home --- a protector that shall screen him from necessary punish.t, & an avenger of wholesome discipline, good gov.t is at an end. As well as improvement A judicious Master, must have the support of his employers in his gov.t, or his services will be, but of little use.

Again, in every thing that is good --- wherever we would lead your children, we must go before them in good example. In whatever we would have your child instructed, at school, we must give efficacy to instruct.n by showing them that

that we E value them. ~~& wound~~ If for instance we direct a catechism to be taught ~~the~~ ~~teaching~~ children, of which we do not believe, ~~but which we despise & ridicule~~, we do an incalculable mischief to our children. They see our inconsistency, & make a bad use of it. If the Bible be a farce, why let it be discarded? Let our children be taught to abhor the imposture.

But if it contain the lively oracles of God, and ~~if the~~ be our only guide to happiness let us, as we would give our children the benefit of it, treat it, & its institutions reverently.

2 At any rate, let us as Christians & immortal beings, endeavour at least to be consistent. If we wish E children to be educated in Christianity let us give them Christian example. ~~As reflecting minds readily trifle at rising generation. They & fast among persons of fill important stations in life.~~

To a true Christian philanthropist, & especially one standing in the endearing relation of a parent there is a more interesting object of attention than rising generation. Every parent, will understand me when I say, that E prospects & happiness here, lie more in E children than in every ~~thing~~ besides. E brighter prospects, indeed ~~of~~ ~~futurity~~ E only prospects of E posterity.

The Psalmt. view. them in / light wn. D fo. child'n. & an heritage o / L: - / fruite / womb, / his reward! As arrows are — in / hand o a mighty \; Happy is he, & / quiver full o them. In every one o / child'n committ'd / o care, we behold an object just emerg'g — eter. night — not! o / pressure & / calamities & / hapless nativity, if led astray o a depraved nature! surround'd o / sorrows & temptas & an ensnaring O, struggling to a retribution either of glor or / unspeakable thro, either / an immortality o / despair able & or finish'd wretched/s.)

"A being just begun, & ne'er to end
An embryo angel, or an infant fiend.

Such being & his destiny, we — for a moment, consider it / great't favor, we o bestow — them, / provide — & Oly ease & affluence. The gt'est favor, / we o show them /, / give them / advantages & an education / & make them useful here & happy forever. This o / means / we & / o hands, we & certainly bound / do. Yy & entrust'd / us, by / Gt. giver o every good gift /) trained up in the principles o relig'n & virtue, & we & bound / fulfil / sacred trust. If, / command o / Mst Hi. Train up a child - / way D go. To o Maker, Yy, we owe obed'e: we owe / o child'n / meh'cal, them virtuous: we owe / o country good

citizens, & we owe / Ests affectionate, enlightend & dutiful childn, wh. dutiful & grey hairs ∨ be & most agreable companions, & sweetest comfort & firmest support. It, a cer= certa ergo, I fail I think / occasion & chief attentn. It, a task, I tho + / most part pleasant,) no means / least difficult. It requires / wisdm e / prudent: / industry e / diligent: — / perseverance e / patient. It requires line e line & It requires p. wisdm — industry / advance ones interest \ / O: it requires much attentn, labour & skill to erect — finish a regular build, & my friends / bgest & the grandest work \ / O, — a wk O, / effect e / gtest prudt care & in= =dustry, / rear — build up a \: — / form & fashion / mind e a creature destined / im= =mortality, / all \, amiable, & virtuo \ lovely & e good report. In / good wk my friends, may / ∨ direct & & crown all & laudable endeav: o success — \ & sons may) as plants grow up \ / youth & & daughters, may) as corner stones, polishd after / similitude e a palace. A word / / childn — I shall ∨ done. My dear young friends Thro / kindness of an indulgent providence, — / exert: e & affec= fectionate parents, & have now an house for & accomodatn, — an instructor provide

– every convenience you can wish, for
learning & minds of useful knowledge; – for
qualifying & fitting stations, & may hereafter
call'd to fill ye life. You see how much
& parents are doing & benefit'g ye so suit-
table returns & make, as I endeavor ye
fond hopes – expectation & realizing
As I shod in my next about commencing
a new & happy circumstances I hope
to draw up new resolutions I spend & time,
& & talents, & a new & altogether a proper
manner. (As & ye best shod house,
city & Midn, I hope & ye, I best child'n, &
best scholars.) Distinguish'g ye best, in
every thing that is good. Make ye & pa-
rents glad every day, & improvg & vir-
tue. Every day let them see, & make
progress & something praise worthy.
& yr Hake care & but a little while, & ye
yr parents & take care of. Their heads very
soon laid low in ye silent grave. & then
come forward & fill ye places. Good order &
relign or confusn & vice, & then shew all ye
chr & form & principles & action & establish.
I beg & then, my child'n I consid'r imi-
portce & formg – maintaing good chr.
All ye ugly – detestable, & connected o
vice, all ye beautiful & desirable o virtue
U r com forward & a O & r, & yet
but little y. But let me tell & it, a O & fir

& sorrows, & dangers & temptatns, yours & pa[illegible]
& / an eternity & happiness or misery, be=
=yond expressn. [illegible] & / hopes & fears, & families, to
& belong. Importt, & many consequences depend
on a very few years, of & fleeting life. The eyes
& G, & constantly on &, & all & actions, all & thots
& record. / gt book & account, & / wd spread
\, — & one day) open. \ presence & / assem=
=bled universe — & — & inspectn. The gt
friend — / gt enemy & foils & watching / see wh
turn & take. The [illegible], whether & /
friends & G — & friends & relign — & friends of order
— & y p & be happy, or whether & live regard=
less & / one y needful &) miserable.

We look & & ergo, my
young friends, o gt tenderness, / an important
part & E charge. We feel & &, while we an=
=dear / direct & attend / best gt & pray
& & welfare. We dread / think that any
one & / little flock will appear on / left hand
wn & G come / judge / O y / last day.

And O wt would) & satisfactn
then / meet some of &, — all & &, y E joy
— crown & rejoicg. So / end let me exhort
& / keep / commands: / recd / G / made &:
/ love \ o all / kt: / seek / welfare & all o=
=&: / love one another: / indulge &, no vain

amuseth : / guard ^{y} levity : / shun wick^{d}
companions : / associate o / virtuous : /
seek council ^{ab} & need L / ^{w} c help & :
---- / use no wicked words : never / pro-
=fane / name e & ^{r}, nor abuse / crea=
=tures : / avoid all impurity even
thot, much more - & speech & behav^{r} :
---- / remember / Sab^{h} day & keep it
h : / leave off e [h day all amuse^{ts} : all
Oly thots - busi^{s} : / read / bible & other re=
=lig^{s} books e [day - none e such / are
relig^{s} : / go / / house e G. + relig^{s} worsh^{p} &
instruct^{n} : / behave ^{w} [^{r} / more
immediate presence of G. / keep / day h
/ end e it : ---- / honour & parents, &
cheerfully / obey them, [^{rs} &, / c ; / respect
& superiors : / love & companions : / entertain
no thots of malice or revenge towards &
enemies e / forgive them : ---- / defraud
no one - & power, e [just rights : / take
L others no[belongs / them : especially
/ rob no one of / good name : not / slander
nor speak evil of one another : e / render
good + evil & bless + cursing : never + /
O / tell a lie : e always / maintain / truth
+ to be contented o & lot.

In short, my dear children live y / children of / Most High God: who always sees & notices whatever & do, & / reward / good, & hates - & punish / wicked. Remember & / days of youth. Let & his rise / him / daily fervent prayer. Maintain secret prayer. In this way keep up a constant intercourse w & / Father & he / bless & w every g & may really need.

Gladly would I persuade & encourage & / embrace / LJX, y / living Sav^r, / whose name alone, we / access // Father; & thro whose merits alone we may hope / mercy. May you all dear children / &, & early /, who / & aright / eternal life, & may & souls be saved / day of / Lord Jesus ——

A record of my own experience lying among loose papers, to be consulted by any one, or all concerned, is a very extraordinary Excommunication under the Ministry of Rev.. John Woodbridge; — & however untruthful, in its details is in accordance, with what is to be found in a little volume entitled, Family Memorial of the Huntingtons

D. Huntington

Without impugning the motives of any one, concerned in the Excommunication above referred to, the undersigned, hereby, enter their protest, in all its bearings — A.B.C.

Among the papers, on file before me we find this very extraordinary communication — "E.W. wife of D. Huntington having requested a dismission, from

(Page 2d) Church, to which She belonged,

This may Certify, that though they may
lament her having fallen, into what we think
a great Error — yet believing as we do, in
the Right of Private Judgement, we hereby
comply with her request, & are happy to add,
that, her Moral & aside from her particular
belief, her religious character has been
hitherto unimpeachable. Considering P. E. W.
as being, no longer in any particular connex-
ion with said Church, said connexion is hereby dysolved.
is hereby withdrawn

The above copied by J. G. Williams,
Probably Clerk of the Church & signed by
John Woodbridge, Pastor of said Church —

A correct copy by D. Huntington

From loose papers

A Record of my own experience, as a Gospel Minister, an Octogenarian October 11th 1854 — to be consulted by any one, or all concerned, in a very extraordinary Excommunication from the 6th in Hadley ~~Particular Church~~, under the Ministry of Revd John Woodbridge: & however untruthful in its detail; what is recorded in it is in accordance with the family Memorial of said Octogenary — D. Huntington

~~Galatians III 28~~ "To those who have put on Christ, & have been baptized into Christ, there is neither Jew nor Greek, & there is neither bond, nor free, ~~Jew nor Greek &c~~ there is neither Male nor female, for ye are all one in Christ Jesus." Hypothetically one, mystically one; personally one — Such it is, to be Evangelically one — according to Adam Clarke to "assume the person & character of Christ; & in this agree the truly evangelical of other denominations — — — D. H —

In this Record I have endeavoured to render intelligible, the Term Credible Profession.

(1.) A Credible profession. It is not an Incredible profession. It is not the Right of Private Judgement. It is not to be mistaken for Self-Dedication. It is not to be mistaken for any thing not fairly implied in it. According to an orthodox D.D. of Farmington, Con.t, in a Sermon of his, it is I apprehend correctly explained to become "One with God in Christ" as Galatians III 28th — Every person, Male or Female, thus recorded on the Sacred Page is Evangellically, Mystically, Hypostatically, "one with G. in X.J." — no one can more be excommunicated, than this beloved Master & Redeemer, can be dismembered —

I have before me, the original Draught, of an excommunication in Hadley, which I here record, as well worthy the attention of all, who name the venerable name of Jesus. — The draught — "E.W. wife of Dr Huntington, having requested a dis-

6) =mission from the Chh in Hadley to which she belonged :— --- on account of her not believing in some of the Doctrines, asser= =ted in their creed, particularly, the doctrine of the Trinity — This may certify, that though we lament, her having fallen into what we thought a great error; yet believ= =ing as we do, in the right of Private Judgement we hereby comply with her request: & are happy to add, that her moral character, & aside from her particular belief, her religious character, has been hitherto, so far as we know unimpeachable.

Considering Ms. E. W, as being no longer in any particular connexion with this Church, her connection with it is hereby withdrawn".

The above is copied by the Clerk J. C. Williams, & signed by John Woodbridge, & is worthy of par= =ticular attention. It will be pertinent here for me to observe, as matter of fact, without comment, that she had already withdrawn herself; as she had a right

to do; having told the Committee man who was sent to converse with her that she had got herself into the predicament that "he could not pray with her", as he reported to those who sent him. — The other of the two reasons, "Instar omnium", without their aid, was her voluntarily withdrawing.

If any have the curiosity ~~to~~ to pursue their lucubrations; the causes & consequences, tragicomical & farcicomical of this excommunication; to the advancement of that Wisdom among us ~~which~~ "which is first pure; then peaceable, gentle & easy to be entreated; full of mercy & good fruit; without partiality & without hypocrisy, which will be peculiarly appropriate to the state of society here, ~~which we have~~ we ought to be suitably thankful.

It takes off from the dread of this sort of Excommunications, that it does not interrupt the intercourse of God's love according to their own showing; — in certainty where large ~~[illegible]~~

8) and flourishing families lies here & there
testify to, a domestic & social training, inviting those
around them, to the way in which they
ought to
should go; beckoning them onward to their
Heavenly home. & the glory which
cometh down from above; & to the
stations of Power & Trust, for them there,
through Divine grace to fill —

Thoughts to be seriously submitted to those, who offer themselves as candidates, for communion, at the Lords Supper, in Hadley.

I believe, from the first organizing of the church here; & grounded I believe, upon the platform of a credible profession & the right of private judgement, as stated on the sacred page —

I doubt whether any person was ever excommunicated from the Ch of Hadley on account of their sentiments: or admitted to it, with any other, but in connexion with a strictly religious life — I have never heard of any such Ch. Record, that would authorize it. If once admitted to the Body of Christ, we can never be denyed the privileges implied in it — any pretentions to the contrary, notwithstanding —

10

Is there any evidence that Creeds, came into general use, before the dark days of Antichrist?

What was the appropriate Period of the reign of Antichrist, which immediately preceded the Reformation?

Since that Period, what has been more conducive to a Spirit, which we have been called to witness — — a Spirit of Anar=chy, Fanaticism, Tyranny, & Usurpation, in what are called our Churches, under the man=agement of clergymen, of different grades; in their several stations infallible, irresponsible, & exclusive of all Evangelical Brotherhood? — our Church=es, consisting, in part, at least, of men, women, & children, who need themselves, to be taught the "first principles, of the oracles of God, & to have their senses, exercised to discern both good & evil". —? In all these, is there not abundant need of a Revival & thorough Reformation? —

12 / It is a question asked by some, & often with great in=
=erest - Who of the human family, have the right
of communion at the Lords Table?

Is there any evidence, that all have not
the right, who have the qualifications of the
Communicants, at the Institution of the or
ordinance?

Did the Disciples, who were of that num
=ber, profess in form, any exclusive creed?
Was there any creed, prescribed in the Bible
for them, or any other communicants?

Is there any evidence, that any of these,
who partook of the ordinance at that time
were reproved, as unworthy, on account of their Creed?

Was Judas Iscariot one of the number?
Is there any evidence, that in the day of Au
=gustine, or in the earlier ages of the Prim
=itive C.h.; ~~there~~ was there an Apostolic creed or
any other creed, with articles to be Subscribe
to, as evidence of discipleship? Be it as it
may, Wherever the Lords Table is spread, all
of a Credible Profession, have liberty
from the Bible to partake, upon their own
Responsibility — This may be
bringing to the suggestions of some, "strange

things, and may be the occasions of alarming thoughts, & hard speeches. But what saith the Scriptures? & what is the testimony of well authenticated History? And will any continue to turn a blind eye, a deaf ear, & a hard heart? Among other things, Is it not well to enquire — Whence come Wars & Fightings among us? — which so essentially disturb the peace of the Human Family, now that one saith "I am of Paul; & I of Apollos, & I of Cephas, & I of Christ"? "Is X divided"? "Was Paul crucified for ye". And were you baptized in the name of Paul? Blessed be God, the "Lord knoweth them that are his", of every name & denomination; & it is the blessed fruit of Revivals, that those who share in them, are becoming more harmonious, & are uniting in their prayers for their continuance & extension. "Lord revive thy work" yet more, till the kingdoms of this world, become the kingdoms of our Lord & of his Christ, from the rising to the setting Sun.

An aged Disciple.

14) Let it not be forgotten, that from the beginning, God has a Ch, the called & chosen & faithful, in this & in all lands.

It is the privelege of all Christians, as it is convenient to have gatherings, organizations & bye-laws; & discipline of their own, without the differences & distinctions of Priestcraft. Be it the concern of all to be guided by Truth & Duty; & through grace, may we all know by personal experience, what it is to serve him in sincerity, forever. — Amen & Amen

D. Hall

P.S. As a timely guard, against the evils of Discipline, unexpectedly springing up in Parish Churches, is it not desireable that there should be a standing body of Overseers, to look into the state of things, & report accordingly? — D. H.

Among other things, are not the stated publick parish contributions, often injuriously embarrassing? — D. Hall[illegible]

Papers for F. D. Huntington, in re=
=ference to events that may come under
his review, at the Centenial celebration
in Hadley, as proposed — June 8th. 1859

In reference to Events, & Individ=
=uals, that may naturally suggest them=
=selves, a list of natures noblemen may
be seen on the Records of original Propri=
=etors: they may probably be found at
the office of the Town Clerk now I believe
Mr. Shipman. The names of ma=
=ny who had their Happy Homes here,
are now, no longer among us. The
Phelps'; several Dickinsons, distantly
related, & at all; the Cooks; the Smiths;
the Montagues; the Hibbards; the Porters
the Marshes; the Bells; the Hopkins;
the Warners; the Newtons; the Lockwo=
Clergymen in Hadley, within its orig=
=nal limits; Russell, Chauncey, Williams
Hopkins; Brown Woodbridge, Danforth;

Worthington Smith, Dickinson; Martin,
F. D. Huntington; Ayres, Beman, Payson
& Parsons Cook; Noah; D.D. Parsons, a Clark
Washburn; Dwight; Perkins; Doct.r Ly=
man. — &c It would be useless to go
further into particulars.)33 (See a few lines below

(Those of the original Proprietors, by name
— Selden none of which I believe are now remaining;
I mention them as one link in the chain now
broken. — (To consult

For the benefit, of any visiting those
records; Page 1st. of Items as yy occur, to
the present date, May 1st. 1839; I here
certify, according to the best of my recol=
=lection.) — (There are exceptions to
all general rules, & we are the creatures of
Habit. Our habits extend to all the depart=
=ments of life —)33 It is told, upon the
Tomb-stone, of one of the very venerable Min=
=isters in Hadley burying-ground, I believe it
was M.r Russel "that he faithfully gover=
ned the Church of God" &c. &c. &c. &c. &c. &c.
and that the Church was well pleased
to be made sure of at pleasure
by thoughtless & profane. The brother of
the deceased, in the burying ground with attempts
to [illegible] had seen too much of it, easily
to be forgotten; as he observed it in a frail

brother with whom he had been too intimately associated in office. There are enough who will not easily forget, what is thus accidentally mentioned, as an apology for his own ~~ex~~ temperate description upon the marble slab, that ~~he~~ faithfully governed the Church was bordering rather upon the hortatory style of the "conference drill", than upon the milder tone, of the stated services of the Sanctuary. The words ~~were not mentioned~~, at any rate were not mentioned to set aside the right of Private Judgement in his quiet flock. The under-Shepherds, with the Lambs in their arms, at any rate, relapsed into the Faith & practice, to which they had been habitually accustomed, & continued to be nourished by "the stille waters" that flowed around them, rather for the dispersion, than the dispersion of the Flock ——— I should not be critical, in insisting upon "proof Positive", in such cases. The best memories, are some times treacherous ———

(He who administers the oath of Office is not answerable for the testimony)

We live in the world that was made for us; & we are bound to make the most of it

Ministers, who have found there wives in Hadley — —
Doctor Emmons; Doctor Austin; Master Hubbard; Riddle, Doctor Edwards; Doctor Hopkins: D. Huntington. Bulfinch, Emmons; Bullard; Sabin, Curtis, Wilson, Dunbar; Smith DD. Farnum; Wickham, Parsons Cook; Richardson; Chapin; Seth Smith,
2 ——————————

Ministers, within the limits of Hadley — according to my own recollection Hopkins, Brown, Woodbridge, Marten, Ayers Payson, Brown, Beeman, Neal, Waterbury, Pratt, Green —— To say nothing of those connected with Amherst College & others ——

Hadley has had one of the best endowed Academies, on the Hopkins fund in part, & past a donation from the town of Hadley: & half a Township from Main Forests — to say nothing of South Hadley & Holyoke seminary, a school for females — — The learned professions, never overburdened (Farmers) —

The learned professions were, to my recollection, never overburdened — there being about one of the M.Ds average to in the others, there was seldom if ever a vacancy — (Turn over to the top of next page, 22

Graham Lectures

Divine aspects of Human Society * * its Providential Structure; Relations & Offices. Eight Lectures, delivered at the Brooklyn Institute N.Y. by F. D. Huntington D.D.

The Subject is discussed under the following order of Topics — Society, as a Divine appointment; as a living instrument of Divine Thought; as a Discipline of Individual Character; as a School of Mutual Assistance; — in its relations to Social Theories; its own Progression, & as the sphere of the Earthly Kingdom of Christ.

Extracted from the New England ar

22 Our business to day, is to commemorate the events of the two centuries, which are now closed in connexion with what follows. Like Effects will probably follow similar causes. —— Acres of Sand-knolls in Hadley, are whitened with the bones of the mighty dead, scattered, no body knows how long since. —— (Queries) to be pursued at our leisure, & they may suggest themselves. The great Ditch, when it was done, & for what use? — Arrow-heads, Pots & Pestils. — Head-stones of the grave of some Splendid chieftain. — Obituary notices; of Table stones, engraved Boat-shaped, as open ploughs; & graves of first Settlers. ——— (The Orator of the day, would wish to be able to answer any such questions, that might be asked about them. —

The conservative influence, from the first, has been habitually observed, but not sufficient, at all times, to secure entire tranquillity. ~~But the Dragon of Lawlessness~~, Where good harmony, was for a time interrupted, there were means found for its speedy restoration. ——

Names of persons in Hadley over 90 years
Men, beginning at the North end
Rufel Hubbard

Names of persons in Hadley over 75—
Horace Rassell (1) Deacon Stockbridge & wife (2)
Mrs Huntington (1) Hubbard (1) Mrs
Dickinson (1) Mr Adams (1) Mr & Mrs
Newton (2) Asa Williams & wife Mr Perry (1)
Mrs Hall West (1) Cotton Smith & Wife (2)
Mr Thomas Hastings (2) Caleb Smith & wife
Mrs George Hubbard (Persons West
Mr George Hunt & wife (2) Mr Gorley & wife
(2) Deacon Haller & wife Levi Hollly & wife (2)
James Greene & wife (2) The Miller & wife (2)
Sam Smith & wife & Eliha (4) Mr Sering
Smith (1) Dea Cooke & wife (2) Orange Mr & wife (2)
Mr Hemenway & wife (2) Mr Bodge (1)
Mrs Hayes & wife (2) Wm Tiller & wife (2) Mr Gibon
Mr Dexter Dickenson & wife 2 Another Man
of the same name (2) Rood & wife (2)
Major Sylvester Smith & wife 2 Two brother of Maj Sylvester Hooke
(1 R) Eqr Kellogg Three far over 75 years of age (1)
amon (6) to the amount of 44 in number

I think there are about as many, i e
from about 30 in other parts of the Town
to the foresaid town

Elizabeth Fisher Sessions
Elizabeth Huntington Sessions
Clara Fisher Sessions
Adeline — Sessions
Adaline Brown Sessions
Grace Martin Sessions
Archibald Sessions
George Huntington Fisher
Chichester Huntington
Edward Thornton Fisher
Go back to the Husband of
Elizabeth W. Phelps Huntington, who
has left us for brighter worlds —
Next to those of our number, whose
names have been already ~~been~~ mention-
ed — William P. Huntington
Two sons William & Edwards
Lucy Bethia - Twins Grace
Martin & Theodore Gregson, — Mary Catherine
Flora — ~~Alice~~ Helen Maria Frederic
Sargent —
Go back now to Bethia P. Huntington
Edward Phelps Huntington & wife
Theodore G. Huntington —
Go back one leaf to 44

Sarah Phelps their daughter
Francis Phelps
Mary Anne Belder
Caroline Bulfinch, (& two daughters
Ellen & Anna)
Arthur Phelps
Theophilus Phelps
William Phelps
Charlotte Phelps
Susan Phelps

The descendants of the latter
Lucia Elizabeth Whiting Phelps Huntington
& her Husband D. Huntington are
Charles P. Huntington & wife
Fanny Huntington Quincy —
Charles W. Huntington
E. H. Mills Huntington
Edward Stanton H —
Mary Elizabeth Huntington
Henry Huntington
Laura Huntington
Josiah Quincy Son of Fanny H. Quincy.
Elizabeth P. Fisher —
Frances P. Frederic Porter —

The Spot of ground on which we live, is a lot of Land, on the East bank of the Connecticut, which about 100 years ago, became the Home of Charles Phelps Esquire the Elder where he married his wife Elizabeth Porter the daughter & only child of Capt Moses Porter of Hadley; who soon after, fell at the head of a company of armed men, that he commanded, in a military engagement called the Morning Scout, some where near Bennington — in the old French war.

The daughter of his, married Charles Phelps Esquire, the elder — The fruit of this connexion was — Charles P. Phelps, Esquire junior & Elizabeth Wheting Phelps

The result was, that, on this Spot of ground, well known as Forty Acres; that two numerous families, have sprung up, & continues to enjoy Happy homes The descendants of the former, C. P. P. & wife, are Charles, their S[illegible]

44 Theophilus Parsons Huntington
Walter Elliot Huntington
Maria Whiting Huntington
Edward Dwight Huntington

Fred[k] D Huntington
George P. Huntington
Maria Sargent
James Otis Huntington
Ruth Gregson Huntington

(27)

28

Matthew VIII 34 And behold the whole city came out to meet Jesus, &c. & besought him that he would depart out of their coasts.
Luke XIV 28th For wh. of you intending to build a tower, sitteth not down first & counteth the cost. & [illegible] whether he have sufficient.
—— XVII 32 Remember Lots wife. Putteth hand to the Plow &c.
New wine must be put into new bottles.
Mathew XVI 23 Thou favourest not the things that be of God, but (men)
On cultivating a moral taste. The man of religion, has a religious taste.
—— XIII 58 And he did not many mighty works there.

Catalogue of the Books in my Library

Divinity

Names	Volumes
Cruden's Concord. 4to	1
Macknight's Harmony 4to	1
Poole's Synopsis Folio	5
Doddridge's Lectures 8vo	2
Grays Key — Do —	1
Butlers Analogy Do	1
Lowth's Isaiah — Do	1
Lowman on Revel. Do	1
Edwards Freedom of Will Do	1
Do. Hist of Redemp. Do	1
Do. Original Sin —	1
Do On Qualif. for Communion in the visible Chh — Pamphlet	
Sermons —	
Miscellanies	
Edwards against Chaun. 8vo	1
Jews Letters — Do —	1
Paley's Horæ Paul. Do	1
Knox's Christ. Phil.	

Preach: at the Funeral of Majr Caleb Hubbard, Sunderland April 10th 1850

Numbers XXIII 10th

Let me die / dth e / R; — let my last end) like / —

Whatever might v been / meang put e / wds) Balaam, yy forcibly expresst, / rational de= =sire, e every good man.

Nog / better calculated / convince an unbelievg O, e / reality & worth e religion, yn we see e its pow= =er, the lives v dths e / good & vir= =tuous. If B. cod say as I here did Let me die &c — o v much more propriety, may we desire it, & wo v not e heard e / f. e Gs elect, & wo v opportunities frequently / see displayd / triumphs e / f. ~~dethes~~ in / dths, as well) / lives e /, woN constantly fallg ⌐ us. We need not believe it /) a desireable g Q evidce We ⌐ wt it /, ⌐ / blesd volume O con= =tains / wds e G: & O tells us / R v hope v dth

We ~ w:: it-1, ~ / shining exampl
there exhibited of /, wo thro f.- pat
v now \ herit-g / promises. Time
wod fail me / mention / names
/, found a sacred record, - else w
who when leav-g / O, v been able
/ say o / Apost:: P, I v fot a good fig
I v finished my course, I v kept /
- wh: cod yy now speak / us, wod to
=tify / / wisdom e Bs wish ——
Many such we v all ~, \ a
de e E friends - neighbours.
An eminent example we v \ /,
wose remains v here o us, dw
funeral solemnities, we v now
assembled / attend. —
The Subject v justify E bring
into v, a few circumstances attl
=ding / dth e / P man, [we may
see why it-, desireable, [E last
end should) like his — & [we m
) persuad:: / we wish / die / dth,
live \. / life e / P.
/ yr e / P man Contemplate, then th
chr: e a sick bed. — The sick
bed, is often / Good man's Pisgah

from O, I begin / behold / promis'd
land. Seiz'd o a disorder, I apprehends / fatal, I sees its slow & silent progress & dismay. His desire
a all ys, / R / will e G may / done.
Tho' family's - friends sake, life
may seem desireable, yet - I rejoices
[/ decision, / \ better hands L, own.
Since unerring intelligence & boundless
benev.ce rl earve ± \, I, not conver=
=ted as / wt. / I), / portion \ life, L
an eye e f. looks forward / a O,
wd. dll's. ffering / soon / v an end,
- dth & sin, tie sorrow's vanquish'd.
The most scorch'g pains I welcomes as /
wholesome correct.s e, a Fathers hand.
All / light afflic.n e / moment, v \ /
v as no g / / compar.d o / y / v burst
\ e, / soul, / mom.t it, releas L its
frail tenement. Yy v no / indeed
compar.d o / w consola.n o / yy v
now counterbalanc'd. The stately
goings e a G. Covt., v visible \ Chas=
=mber e / confine.t & those commu=
=nings, I enjoy / o \ e, / bed, v not only
precious seasons of present refresh.t / the
soul L a rich Heliba.n of Heaven.

He v bread / eat, O / ☉ knows not e
He v [illegible] - serenity e soul, O / ☉
e neither gave nor take ℔. v g Lord
[/ Lord / good - grace .·. D cheerfully
leaves all o \ . D realizes / bless=
=ings of such promises ℔ / follow
; full & richness - extent ℔. Tho sha
=ny ℣ / afflict.s e / ℙ / L v deliver
℣ e ym all. I v never leave yee
nor forsake ℣. D [dwell .·. - / secret
place of / Most High, shall abide u /
Shadow e / Alm. Because D v set / love
e me ℣ / taken yo v I deliver \ . D v set \
e High, because D v ℞ my name.
D ℊ call e me - I v answer \ , I v o
\ , trouble, I v deliver - honor \ . ℔
long life v I satisfy \ - show \ my sal=
=vation .

II It / desirable [ic / dth e / ℙ, because - him / sting e
dth / taken ℔. The sting e dth
/ Sin; / ℙ have learned to look /
/ Lamb e G. [taketh ℔ / sins
of / O. Wt Sin v made E enemy,
repentance - F. X make E best
friend. Now, how full e hope ℣
blessed .·. / dth e / ℙ. To / upright
ly / Psalm .·. [ariseth light : dkⁿ.
: dark / perfect man & behold / upright

+ / end o [man / ꝑ. The wicked
th Sol: / driven ℔ \, / wickedſs; & /
ꝑ v hope \ / dth. Yes) v [hope,)
/ like an anchor / the soul, sure &
stedfast. His soul is fix[d] immove=
: ably a / rock e ages, ꝑ)., winds
- waves may beat in vain.)
stands o / loins girt, - o / lamps
trim: & burning, waiting o com=
=posure / last summons. Because
) r is [/ Redeem[r]. liveth,) believes
[ ) ꝑ live also, & always looks to \
/ / resurrec[n]: - / life.) looks / \
at times, almost o a h impat[ce] / de=
=part, [ ) may, [then] arrive / / full en=
=joy: e [blessed society,)., / main tain
\ / throne. And w[n]) feels [/
time e / departure is come, / lan=
=guage e / Submis: / Father \ /
y will be done; and feeling a kind
e majesty \ death, exclaims
"O the pain / bliſs of dying" -
/ cease fond nature cease / strife
& let me languish into Life"
The Lord stands) \ o ꝑ manifestat[n] e
/ presence, - is neath r / everlast[g] arms.

w. then wod not wish / die / dth e /
p? This, again, / desireable
1 / p. r reconciled // parting o all [
/ near - dear / them - / O. Dth
= ten calls // separat.n of / tenderest co
= nex.s . Fix.n \ / purpose,) stalk
uncontroul.d) / pangs e agoniz.g na
= ure: / distress e helpless infancy:
poig.t grief e parental affec.n: or /
bitterest sorrows e connubial love
The darkest / shade, thus, at once thrown
e / bright.t prospects e life.
In / bare contempla.n e such a scene
/) gone thro, w.t / f, / support a person
a stranger // consolat.n e / religion e
Jesus? How painful then, / Reality
Painful as it is, / p man rises a
His family - friends r indeed dear
/ \, e) r yield.d ym — o \ / G.
Himself,) considers not - own, mue
less / comforts, / Lord r took \. All r
Rly resigned - // hands e / Giver. W.
dispensat.n / satisfied. All Rly af=
= fec.n / swallowed up - lost, \ [
Supreme love + / Father, - / gov.t
0 r paramount. Those ties 0 r nat
= ural & 0 duly regulat.d r proper,

e / r often too apt / confine & affec:
/ θ, - make us love / ☉ - / gs e it too
well, r: \, if not dissolv^d, duly a:
:nointe anneal^d:. D c now look e /
dearest objects e / affec^n:; a below part,
:ner - life; / pledges e / mutual loves
an affectionate offspring; neighbours &
friends, wellwishing / / bedside, & c bid y^m
all farewell, & full confid^ce, / q^s dis:
:posal r^d y^m -) \ unerring ppf:
D r^d come / ☉, - c say o / Apost^e /
/ victory, / r^d cometh / ☉ even & faith.

W^ch leads me / say, again IV It / de:
:sireable / die / dth e / p, e accounte
/ happy change, forthwith experienced
) y^m \ every respect y^t c) import:
/ y^r = happiness. While / outward
life gently fades &, / higher life is
developed, - wings its flight, not
unattend^d probably) kindred immor:
:tals, / / skies. The prison doors r
thrown open, - / captive, now set
/ liberty, ranges unconfined, \ re:
:gions e eternal day. Those exercuci:
:ating pains \ / soul & body w^ch accustomed
/ sympathize, now cease. Sorrow &

sighing & no more &. All tears
wip'd & all eyes. The soul resumes
native vigor, & in / inexhaustible fount
tain drinks of the waters of life. O
imperfect. or intermission, & joins
song Thou art Worthy O L / receive
- honor, & power, + & / created all
- + a pleasure, yy &, - w:: creat
Once more, It, desireable / die / th
e / p, e account e / wid:: / - le
bel'd / surviv'g friends, y:: yy & at re
& + yy leaves < y:: / sogd Hope, [mak
yy & a blessed rest + p, & [for then they shall think]
not asham:: - It comfort indeed,
/ survivors; / entertain, a well-groun
Hope, [/ w:: & gone on < y:: & die
& / L, & & become partakers e joys
/ eye here & not seen, neither & /
ear heard; nor hath it entered / h::
man / conceived. — If & ergo ask, W
advantage & / p man? — we answ
o all consid:: much every way: mu
every way - especially / privileg
, dth. That it may impress e
=ery mind, I & just repeat / &, dth-be
experience. The G e Jacob the
stands / Him, mitigates / severity
/ suffering / o'h communings - + by
meditat:: vouchsafed / hims
teaches him / bear o Xn / fort
tude &

resignat^{n} whatever I laid e \, & points
I p- hope I wt. I pass & o I vail —
When I hour e I departure
arrives, [kind Parent, wh. v been I guide
thro life stands] \ ; lifts e I soul I light
e I countce & affords \ p manifesta^{n} e
I presence - love ; D v shed [o \ I light
e I y : afford \ I rod - I staff I comf.
\ thro I dk valley ; - finally bring
, o all I ransomed e I Lord, I I m
ℨ l I a, o songs e everlast g joy - glad
e I head. Thro I blood e I Lamb,
D I brot off, more C conqueror. The
fear e dth I conquered; all inordi-
=nate natural affec^{n} I conqu; I
love of I O I conquered; Bow g C I
Majesty of I Universe, - firmly con
=fid [I Judge e all I th, c do right,
& a sigh or a murmur, D cheerfully
gives back partner, children &
friends I I hands, whence D received
ym. Thus D lives, while D
lives, in I const - most pleasg antici-
=pa^{n} e I ely & just burstg e I v —
— I converse^{n} I \ t ; I life I hid
o X \ G. His prevailg desire I I de-
part - o X, satisfi [D g leave behind
[confidce e accep^{ce}, I g dry up I tears
e weepg friends;

[q excite yrs / prepare / follow
[all yes may praise G together, \
new song, \ a new O, wh 3th, sin,
sorrow,) no more ~.
Such ?, & some e / outlines e /
chr e / p man — & such, as I have already observed,
respects, / eminent example of his
dose remains & here o us, soon /) de
=posited \ / silent tomb — An obit
=uary notice / not here /) expected.
But / I must in justice & take /
say, [better evidce e an eminently ex
emplary chr, produced) a life e
habitual virtue, protracted / 96th
year e / age — in the various
relations of Friend & Neighbour; Hus
=band — Parent; Statesman & Jurist
cannot be readily found —
what better evidce, my friends, ( ) found
e a perfect example, as a man & a
Xn, [good as produced [/ treasure
a good heart-? what better evidence e
Purity, peace, hospitality, integrity
cheerfulness in duty; — general excellen
e chr, [/ good will, goodwishes &
love of all — a man, & that too,
/ Town & neighbourhood e / birth.
Who [/ not willg / call such a man
brother / & living or dying / cast \ /
lot o him [illegible] —

by Mourners & Servants Prayers & Supplications
The bereav^d Wid^w & Children thankful
& such a treasure so long enjoy'd
& so long survived consid^g e such a thing
& ever feel herself happy, being
readiness & Gi^n good time, & a
reunion w/ Dear glorify
Child^n & grand child^n ever
cherish an affec^e remembr^ce e such
a venerable Ancestor, while
that such an example may
make it^r const^t pray
~~die & the last may last end~~
~~bitter~~. To e age, in midst
e life, - morng e days, dth
often appears, fit spoken of
a dreadful leap. For false views
e happiness as well as irregular
sinful courses, many contem-
plate dth, as well ye may. &
Enemy. For example e good &
virtuous, such as & now & set
&, my ~~dear young~~ friends, Enemy, &
may make your best imitate
example of w^m thro a course
e virtue are conducted along to
venerable Old age, & finally come
their graves as a shock of corn
in its season, fully ripe.
Ask & seriously when &

alone, ~~I can't tell~~, if this may happily
) & end? ~~after all~~. I tell & it may. Open
& bible there, & read in / 3 Chap.r e Prov.
begin g at / 13th v. & & v / whole subj.
, a few w.ds ∠ &. Happy, / man,
happy, / youth; happy / child w.o find
wisdom, & / man ſ getth understand g. For /
merchandize thereof, better ∠ / mer-
chandize e silver, & / gain thereof (
fine gold. She, more precious ∠
rubies; — all / gs, & cānt desire, r no
) compar.e unto her. Here, /
promise. Here, st. & would obtain,
Length e days, /, her right hand, —,
her left riches — honor. Her ways, r
ways e pleasant ſs. — all her paths r p.
She, a tree e life, / ym ſ lay hold
her, — happy, every one ſ retain.s
her. & desire / live / old age
, not altogether a mistake. Old
age, a blessing rightly improv.d. It
a good, held & as a motive / a rule
life. It, connect.d w.th wisdom, & / th
principal g. Its decrepitude, I know & often
/ subject of condolence. After all it /
a fact, as an aged minister once
ſd. / me Old age & its comforts — Eas.y
Father lets us down into / grave a great
deal easier, ∠ & w.o r young — , / mid
e life — its brightness generally o.

Old Age, its comforts and
e e comforts, I, an endeavour I do
rod, by leav'g behind us lessons & ly
dom & examples e ly-mindedness
may) attractive // w.. r comg after
. And w.. ~ s e / may) / reason
by our Father – brother r been spared,
/ now comg / / tomb, a full age, like
a shock of corn com.. in season?
Il, not a thing e chance, / one
taken to ~, full strength, &
/ midst e useful.. – another
reserv.. ~ life till D, a burthen
the gt. good designed, / many good impr.. e / or left
, – / others'. W.. can tell,
/ last 9 or 10 years of / deceased, may
ve to be
een most useful / / friends – / / O, of
te 90 or more [D r lived. Let us
ake it our endeav.. [/ Prov.. ce
r call.. us together, may not) / us
mere token e respect, or an empty
rmality. Let / old – / young; / aged &
ddle aged enquire; Let would
ou teach us / Prov.. ce? Let us) care-
ul not / leave / gt.. work undone.
Gray hairs, I perceive, r here & there
pon some forefront. Let it not)
found true e ^ e us, [We ~ it not.
O my Aged Friends, has / gt.. end
life prolonged; been properly attended /,

by you, & me? The gt. secret o
life, whether longer or shorter, is
to fill up o duty & usefulness.
It is a question, & remember just
as Pharaoh to Jacob, How old are you?
It is a question often asked, particu-
=ularly o respect to wh. one lived, o
& departed brother died, to a great
age. It is often put, & make curi-
=osity, - is always a civil question
It may be, as I wish it now to be un-
=derstood, an important meaning.
If we wd oftner put to quest. those
to others only, & to Ys, it might be use-
=ful. It might be useful, & to young
& to middle-aged, & to Old, frequent-
ly to just to quest. Ys, How old art thou
And wh. ever to response might be, it
would not be irrelevant. It might,
where it was wanted, administer
seasonable reproof. Wh. if I lived
so long 15-20-40, threescore & ten, &
more than I, as some of us may be do
& yet to get business of life undone
Let us think a moment on it.
The gt. boon o life, fairly set
us, & Life Everlasting o all its blessed
Have we secured the Boon? Now

my friends, if a long life of 3 score & 10
more ∠ /, as, / does to some ∠ us, is
blessing, & - I v been bless^d beyond
g^t^ part; by far / g^t^ part ∠ E
fellow men; and let us not here for-
get ∫ / oblig^n^ corresponds / / favour
thereby manifested. If then we v fail
accomplish / g^t^ end ∠ E Mission
/ / O, - / accomp^t^ O, we v been spared,
spared now / / 11^th^ hour, while O
sent us, here, has all / while been
waiting to be gracious, Know we
not, ∫ presently E Sun may set, & /
season for E probat^n^ here forever clos^d??

When we look, my friends, ± /
last time upon / w^ch^ v been pleasant
convenient - useful / us ∘ life, it-/
calculat^d^ wonderfully, / impress
/ influences ∠ / occasion, ∴ O, we
v come together - / lessons ∠ / Sub:
ject ∠ us. - When we look, ± /
last time ∠ such a countenance
as that ∠ us, in life always
pleas^t^, intellig^t^ Social & cheer-
=ful, sometg ∠ / feel & passes O
us, / ∫ ex^t^press^d^) Elisha, when ±
/ last time, I saw Elijah: w^ch^ I be-
held \, / w^ch^ ∠ I beg done & well done,

passing e / Higher & Brighter Os
My Faith my Hatt. The chariot e Is
- / horsemen thereof. The chariots
of Israel & those wo. rode, ym were
beautiful objects — comfortable, con-
-genial - comely, well-adapted &
use - ornament — striking Emblems
e / God - Great e Eternal, comis. &
a time / ill important Stat. here al-
-lotted ym. When & work is done, be
it sooner or later, & passing e &
vanish / ℓ - θ, we r ready / exclaim
well, wt. ? we do now? Where ? we
find their like? let us remember
my Friends, God e provide, & endeav-
-our /) prepared & well prepared &
E our departure. Let us live, as
if we felt wt. we say, wn. we exclaim
as / Text Let me die / dth e / P. &
let my Last end, be like /